

BOWDITCH (H.I.)

of the
General A. S. R.
from the Author

THE PAST, PRESENT AND FUTURE
TREATMENT OF HOMŒOPATHY,
ECLECTICISM,

AND KINDRED DELUSIONS WHICH MAY
HEREAFTER ARISE IN THE MEDICAL
PROFESSION, AS VIEWED
FROM THE
STANDPOINTS OF THE HISTORY OF MEDICINE
AND OF PERSONAL EXPERIENCE.

BY

HENRY I. BOWDITCH, A. M., M. D. HARV.,
FORMERLY PROFESSOR OF CLINICAL MEDICINE IN THE HARVARD MEDICAL
SCHOOL. EX-SECRETARY AND EX-PRESIDENT OF THE AMER-
ICAN MEDICAL ASSOCIATION, ETC.

An Address delivered June 10, 1886, before the Rhode Island Medical
Society, on the occasion of the Seventy-Fifth Anniversary of the Found-
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presented by author.

FROM THE TRANSACTIONS OF THE SOCIETY.

BOSTON:
CUPPLES, UPHAM & COMPANY,
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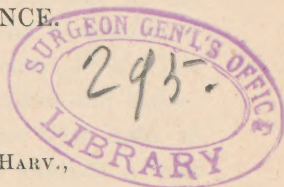
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P R E F A C E .

THE following address was delivered by invitation before the Rhode Island Medical Society last June. I deem the subject matter to be of some importance and worthy of discussion by the profession at large. I have therefore had a few extra copies printed for publication by Cupples, Upham & Company, of this city.

My ideas are given in the address, and I will simply add that, in my estimation, the present hostile attitude of the *Orthodox* or *Old Code* Physicians toward the *Heterodox* or *New Code* practitioners, because of the opinions of the latter upon the proper treatment of Homœopathists and Eclectics, is equalled in absurdity only by the late trial held at the United States Hotel in Boston to decide whether a man can be allowed to enter upon a devoted Christian Missionary Life, who admits that, possibly, all unbaptised infants and Heathen men and women, ignorant of Christian "ethics," may have a chance of escaping from perpetual Hell Fire after leaving this world!

The Priest and Physician were in old times united in one person. The modern follies of the *Orthodox* in religion and in medicine seem to point to their common origin.

HENRY I. BOWDITCH.

THE PAST, PRESENT, AND FUTURE TREATMENT
OF HOMCEOPATHY, ECLECTICISM AND
KINDRED DELUSIONS
WHICH MAY HEREAFTER ARISE IN THE MEDICAL PROFES-
SION, AS VIEWED FROM THE STANDPOINTS OF THE
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SONAL EXPERIENCE.

GENTLEMEN OF THE RHODE ISLAND MEDICAL SOCIETY :

When by the courteous invitation of your Anniversary Chairman, I was asked to be present at this meeting,* I had grave doubts about the propriety of acceding to the request. My reason for these doubts was that I had no strictly medical topic upon which I could address you—no *new fact* in professional practice to present. And yet there is one topic which I deem of paramount interest to all of us now living, and for the future well-being of the Profession. It is loathed by many. It apparently excites the bitterest and most hateful emotions in the minds of a few. It is probably utterly indifferent to the majority. It has led the representative association of the Profession in America, viz., the American Medical Association and its Judicial Council to acts of intolerance reminding one of Mediæval clerical tyranny. It has snapped ties of life-long friendships and brought chaos into the general meetings of the

*The 75th annual meeting of the Society, June 10, 1886.

American Medical Association. At one time it seriously threatened the preparations for the great International Congress which will meet at Washington in 1887. Still further, it has so influenced the Judicial Council of the American Medical Association, that it has dared to issue an edict requiring all of us at each annual meeting to sign a solemn promise to behave in a prescribed way for the ensuing year, or, in default of so signing, to be deprived of the delights of mutual acts of friendship and of scientific interchange of thought on subjects connected with our noble Profession. We may have gathered at the place of meeting from every portion of our land, and we are met at the very threshold by this tyrannic act of the Council, and sent back to our homes as unworthy of the Society of those styling themselves the only true believers. Some may deem this a subject ill fitted for your consideration at such a meeting as this, and others may think it of too trivial a nature to be discussed. Yet I shall hope to prove to you, ere I finish, that the discussion belongs legitimately to the history of medicine, and therefore is appropriate at all times, because upon our right decision in the premises greatly depend the ultimate honor and well-being of the Medical Profession in America.

We who are now living will in a great measure decide by our action at the present time, whether the American Medical Profession will be, in the far future, a truly liberal, broad-minded association, embracing men of varied opinions and modes of practice, and whose members will not only be willing but who will rejoice to meet with men even opposed to their own views; most happy in the belief that diversity of thought, with harmonious discussions, is a sure way of arriving at ultimate truth.

In such an association any act of injustice such as was perpetrated by the American Medical Association in 1883, upon the delegation from the State of New York, will not be thought of, or if suggested by some enthusiast will be promptly voted down.

With these prefatory remarks, which I have thought necessary, I will now take up the special subject of this communication, which will be "Our Past, Present, and Future Treatment of Homœopathy and Eclecticism, and of kindred delusions which have arisen or may hereafter arise in Medical Practice."

I hold that Homœopathy and Eclecticism are the legitimate offsprings of the absurdities of the Medical Profession itself. The arrant nonsense exhibited by our fathers in the so-called "good old times" of our Art begat these two Infinitesimal and Eclectic Idiots, as some of you may call them.

In proof of this position, let me appeal to the History of Medicine and to my own experience, the latter including a period of no less than fifty-eight years, *i. e.*, dating from the hour when, after graduation from Harvard College, I entered upon the study of our Profession under the guidance of that wise physician, noble teacher, and most dear father in medicine, Dr. James Jackson. I shall cite hereafter in this communication his opinion in support of my views; but at present I will simply say that at that time he stood at the head of the profession in New England, and was a most worthy compeer of the great physicians and surgeons of that day in America or Europe.

Let me first turn to the condition of medical practice two and a half centuries ago, and see if we can draw any important inferences therefrom. I hold in my hand a Pharmacopœia published at Cologne in 1627. It is evidently an official document. On its title page appear beautifully engraved, four sainted physicians who suffered death as Christians under the early Roman Emperors. One of them had been canonized as the Patron Saint of our art. A church, erected in his honor, was still in existence in the "Quartier Latin" at Paris when I was a medical student there in 1833. Now I defy any one to read the various prescriptions laid down in that pharmacopœia without a feeling of hearty disgust at the absurd and heterogeneous compounds prepared for the use of the profession of that day. Yet doubtless that book corresponded in authority at that time with our National Pharmacopœia by our learned friend Dr. Stillé, which is used now, to our infinite advantage, by all of us. One of these recipes is styled a most "subtle powder" (*pulvis subtilitissimus*). It was compounded by a certain holy abbot for the son of the Duke Don Nicolas, whoever that worthy may have been. It has no less than fifty-four ingredients, only two or three of which would we deem of any efficiency.* Now I ask of all reasonable men present this pregnant

*See note at end of this paper for an exact copy of the recipe.

question: When the Profession practiced such absurdities, can it be wondered at that a rebound of the human intellect in antagonism to "regular" medicine would surely take place, and that a simpler pharmacy would arise? Nay more; cannot you anticipate that according to the pendulum-swinging course always noticed in the progress of human opinion, the *infinitesimal* of a *single* remedy was prophesied by such absurd polypharmacy as was practiced by our own immediate progenitors? The one *compelled* the other to appear by the actual necessity, so to speak, of the conditions-existing at the time.

But let us look at medical practice nearer to the present hour. Bleeding and the pernicious abuse of mercury to great salivation, with an utter contempt for nature as the real healer of disease, was the order of the day, even when I began my studies.

The following cases will illustrate my statement. In 1831-1832 a patient entered the Massachusetts General Hospital. I was house pupil and learned the facts. She was a weak, intensely nervous, emaciated, apparently anæmic child just opening into womanhood. She had been supposed to be suffering from organic cardiac disease, accompanied by occasional paroxysms of palpitation of the most violent and painful character. These occurred generally about once a week, and at each occurrence she had been bled. Venesection had been practiced within a period of a few (2 or 3) years more than ninety times upon that unfortunate victim of the "regular" profession of that day! Young as I was then in the art, I was disgusted, not to say horror-stricken, at the result of that "orthodox" medical treatment. The poor, suffering child begged of me to bleed her, as she said that a paroxysm was threatened at her entrance. I refused. I told my superior* at his visit the next morning what I had said, and as far as a junior officer could do so, I tried to induce him to stop all further venesection. He agreed to the proposition. But being one of those practitioners who have apparently no power to grasp fully the nature of a case, and to follow day after day a definite mode of treatment, one who was always trying new remedies and who changed his course daily, he unfortunately yielded his better judgment to the entreaties of the patient and told her,

*Dr. Jackson was not in attendance at that time of the year.

in my presence, that if another paroxysm came on she might have her wished for, though foolish and fatal remedy. Of course, at the usual hour of the paroxysm I was summoned and opened a vein. Fortunately, my superior had not named the precise *amount* to be drawn, and you may be sure that when I saw bloody water rather than generous blood streaming forth I soon cut it short after about half an ounce had flowed. Do you wonder when such horrible treatment was pursued by our fathers that not only did the Homœopaths, but likewise many of the "regulars," eschew *all* venesection? In truth, if I were to look into your pockets now, I should, I presume, find evidence, from absence of the lancet, that you have gone to the absurdity of the Homœopaths, in that you *never* bleed. For poor human nature it is doubtless better that we should not be Sangrados,* but I have no doubt that, in certain acute cases of a severe character, a moderate venesection at times saves human life or relieves intense agony. The pendulum-swing of human folly is visible here as it was when Homœopathy and Eclecticisim were born.

Let me cite one other fact showing infinite folly on the part of our fathers and tending as much as that just named to make thoughtful men doubt the expediency of venesection, as practiced sixty years ago. One day when as a tyro in medical practice, I was vainly waiting for patients to appear, a stout, ruddy-looking, rather full-faced, and well developed young man, the type in fact of manly vigor, entered my office in the springtime and asked me to bleed him. "Why so?" I asked. "Because," he replied, "for several years past I have been bled about this time of the year, and I think it does me good. I am *too full blooded!*" My lancet was in my pocket, bright and sharp as every physician had one at that time, and *ought* to have at the present day. I was impecunious; but I am glad to say I did resist the temptation to get the fee, and finally flatly refused to do the foolish and really immoral act, and he went away mortally offended, thinking me a strange kind of a physician and withal, as I verily believe, a consummate ass! But you readily see that such a vile custom in the community, fostered as it was by the profession, naturally led to the giving up wholly of venesection. Again, Homœo-

*See note 2 at end of this paper.

pathy with its preposterous infinitesimal dilutions and Eclecticism with its horror of bleeding, come naturally up as foils to our equally extravagant customs of the opposite kind.

This historical view of the subject has always led me to view homœopathy and its kindred delusions with a certain kind of placidity. The necessities of the epoch and individual folly, rather than any more vicious quality, seemed to rule with these sectaries of Homœopathy and Eclecticism. This estimate of the two sects has been increased by my knowledge of the character and previous professional habits of some of those who eagerly first fell into their snares. These converts had frequently been enormous dosers. The multitude and nauseous nature of the drugs they had made their unfortunate patients swallow, had kept their victims longer ill than they would have been under the delicate sugar pills and infinitesimals of Homœopathy or the rules of Eclecticism. Thus were men led inevitably and naturally into Homœopathy especially, but likewise to Eclecticism as something wiser than regular practice.

Such sinners from the true path of rational medicine did not merit the severe treatment they received. Rather we should have taken the infinitesimal grain of truth which they had to bring to true medicine. We should have looked to our own methods and corrected them, rather than have maltreated those persons who not only opposed our heroic and worse than ridiculous proceedings, but set up equally absurd methods of their own. By simple reason and due allowance of *time* they would have fallen back into the profession and would have been no more seen.

In what precedes I have chiefly dealt with Homœopathy, but Thompsonianism, Botanic Medicines, and Eclecticism, all of one and the same idea, but under different names, was virtually produced by the fact that by the regular fraternity, Calomel, and other powerful mineral drugs, were *abused* to a fearful extent and to the infinite injury of mankind. No one of you, who can look back as far as I can and will bring up before his imagination the horrid plight in which a severely salivated patient was placed, will doubt for a moment that death to such an abuse of Mercury would soon be the war cry of some infatuated sect unless the regular profession changed its method of prescribing it. Look at the poor wretch lying on one side for perhaps days unable to swallow even liquids without tor-

ture and with his tongue swollen to three or four times its usual size, protruded far beyond the lips, intensely sore, while from its tip a constant string of adhesive and stinking mucus was discharging into a spittoon below it! Can you wonder that the stalwart irregular Thompson should have proclaimed even from the house-top, "All this is too horrible to be tolerated. Come, come to me, ye afflicted ones! I use only God's holy herbs in the treatment of your ailments." Thompsonianism immediately became rampant at his call, but the name was soon changed into "Botanic Medicine," from which, however, under the influence of the wiser ones of the sect, who were not disposed to give up wholly the use of minerals, but only claimed that they should be reasonably used, the classical name of "Eclectic" was gradually evolved.

Have we treated these sects wisely? I think not, and in this connection let me quote the opinions contained in a letter to me from that dear master in medicine alluded to above, Dr. James Jackson, Professor of Theory and Practice of Medicine in Harvard University at that time. It is dated August 15, 1857, *i. e.*, nearly thirty years ago.

THE LETTER.

"MY DEAR BOWDITCH :—Through a message from you, I understand that some of our professional brethren in Salem are displeased with me because I have lately consulted with a Fellow of the Massachusetts Medical Society in their city, who sails under the homœopathic banner. Be assured I would not willingly displease gentlemen whom I respect as I do them.

"I am aware that their views in regard to this matter are entertained by a large part of our brethren, but I do not, and never have entertained them, and our friends will not, I trust, expect me to abandon principles which I have always maintained, because they do not agree with me in regard to those principles.

"Let each act upon his own convictions. If they believe that I do anything morally wrong, or that my conduct is not in accordance with the laws of the Massachusetts Medical Society, or with the principles on which that Society is founded, I must beg them to enlighten me on the subject; to point out my errors, and if they prove to me that they

are errors, I will amend my ways at once. I am not led by any interested views to promote the practice of homœopathy. I have openly opposed that practice from its commencement. But it is one thing to oppose the practice; it is another to refuse professional intercourse with those who adopt it. I have repeatedly held such intercourse, and did it once before now in Salem. But I have never ceased to oppose the practice, while maintaining the intercourse.

"It may be said that I give countenance to the sect of Homœopathists when I consult with any of them.

"It is thought that I should refuse to meet them professionally, on account of their opinions and doctrines. This proscription of the sect was proposed a few years ago in our Massachusetts Medical Society by gentlemen for whom I had a great regard. I then opposed them in a brief speech, and, if I remember aright, the Society refused to adopt the measures proposed.

"I hold that men are not to be proscribed for their opinions on medical subjects any more than for their opinions on religious or political subjects. There are men whom I respect and love, from whom I differ altogether on these subjects.

"I may agree with others as to the objects to be attained, and yet differ entirely from them as to the means of attaining them. I have ardently desired to suppress intemperance in the use of spirituous liquors, and have proved my sincerity by great pecuniary sacrifices. Through my life, I have longed that slavery might be abolished in our own country, and in all others. But in respect to both of these objects, friends of mine have proposed and urged measures which I regard as unwise—as ill-adapted to the ends in view, and I have steadily opposed those friends whenever called upon to act in reference to those measures. Meanwhile I have never been willing to quarrel with and denounce men because they differed from me on those interesting and practical points.

"It does not belong to the present day, and to the people of New England, to proscribe or to persecute men for their opinions.

"With these views I have always maintained that it was not proper to refuse consultations with the Fellows of the Massachusetts Medical Society who adopted homœopathic principles. When asked to consult with such persons I have

said that it would not be agreeable to do so, because I knew beforehand that we could not agree in opinion, and that I should not choose to be involved in disputes in a sick house.

"But when told, as in this case at Salem, that the physician employed under the name of a Homœopathist, was not of the strict sect, nor a true disciple of Hahnemann, and that he varied his modes of practice at his discretion, I could no longer say that he and I could not agree, and, therefore, I could no longer refuse to meet him. But in such cases, [of which I have now had many] I have always started on the clear understanding with the patient that I should not make any compromise as to my principles or practice, and that I should give up the case, if the treatment should not be such as I approved.

"The advocates and disciples of homœopathy have asked if I have treated their doctrines fairly when I had not studied their books thoroughly; and they have urged that experience justified the practice which they pursued.

"To this, one brief answer was sufficient in my mind, though many more may be given. The Homœopathists profess a scientific system as to therapeutics. They say that the morbid phenomena in the living body are to be overcome by articles which are capable of producing the very same morbid phenomena, so that ipecac is an appropriate remedy for nausea and vomiting, only that the remedy should be administered in exceedingly small doses. To you and to me the absurdities of this system are so great and so obvious that we are scarcely willing to waste time in pointing them out.

"But I must add that I object to every system professing to lay down universal principles of therapeutics—that is, principles to guide us in all cases of disease. In my early days the Brunonian system was acted upon more or less fully by many physicians in this State. In accordance with that system the leading physician in this city prescribed Tincture of Cinchona, brandy and beef-steak for nineteen-twentieths of the patients who consulted him.

"To that system I was as much opposed as I am to homœopathy, and to the practice which it inculcated much more, for it did much positive harm to the sick, while homœopathy only fails to do them good. I did not, however, refuse to consult with the Brunonians. I would meet them as I would the Homœopaths at this day, but if either should

insist upon pursuing a treatment which I disapprove, I would let the patient understand that he must choose between us, that we could not go on together. This I have done.

"There is another class of physicians who do not embrace any particular system, to whom I object as much as I do to the two sects above referred to. I mean the heroic physicians. These are men who deal out medicines in large doses on trivial occasions, and who direct some medicinal drug for every symptom, and then leave their various drugs to fight for the supremacy in the unfortunate stomachs of their patients. I could sooner agree with Hahnemann, than with such a Doctor of Medicine; yet I never refused to consult with such a one. On the contrary, I should feel bound to go to the rescue of a patient under his hands, and try to lessen the number of the remedies, and to reduce the magnitude of the doses under which he was suffering. I have seen such a practitioner become a convert to homœopathy, and I must honestly say I have rejoiced in the relief which his patients must derive from the change.

"I have wished to show that if we refuse to consult with a brother physician because we think that he is in error as to his system of practice, we must cut off others as well as the Homœopaths.

"My rule is to meet any Fellow of the Massachusetts Medical Society unless there is something objectionable in his character. If, when we meet, we can agree as to the treatment, I go on with him. If we cannot agree, I put it to the patient to decide to which of us he will trust himself.

"Now I know very well that many of our orthodox brethren deny all honesty to the homœopathic practitioners. It is urged that they do not confine themselves to infinitesimal doses, etc. It is said that they assume the garb of the new sect, that they get possession of patients under false pretenses, and that they avail themselves of the same means which we employ, neglecting the "*similia similibus*" of their teacher. It is not my business to defend these gentlemen. I am much disposed to think that some of them are not very strict as to their principles, that they think more of the fees they can earn than of the *methodus medendi*. I wish it could be said that none of the orthodox doctors were guilty of the same sins. I cannot believe that the black sheep are found in one flock only, and still less, that if

stripped of their disguises, all of one flock would be found black. But if a man pursues a dishonorable and disgraceful course, refuse to consult with him, whatever his medical faith and practice may be. Do not, however, charge every man who agrees with him in opinion and practice, with the same moral faults unless that you can show that there is a necessary connection between the two things.

"Some of the Homœopaths undoubtedly do not confine themselves to the practice of Hahnemann; they do not profess to do so. They say that disease can be relieved and removed in different modes, and that they choose in each case that which they think best adapted to that case. To you and me there seems to be an inconsistency in this. If the principles of homœopathy are true and well-founded, all other principles as to therapeutics must be false, and evil must follow if these be regarded in practice. But if another man fails to see this inconsistency, or asserts that he does, I do not see that we should refuse to deal with him more than with any other man who differs with us on important points.

"Still less will it do for us to call him false and deceitful. It is queer what strange things honest men may believe. You may endeavor to enlighten such men, but do not be too ready to call every one of them a knave, and especially do not begin by calling such a one a knave, if you wish to make him see the error of his understanding. I have never been able to persuade myself that the way to convert a man from errors of any sort was to begin with calling him a rascal and knocking him down. That is a game which may be practiced by men who have very little skill in logic.

"My language may have led you to suppose that I have been frequently in consultation with Homœopaths. This is not true. In the course of twenty years, or from the time that this sect appeared among us, I think that I have met five or six gentlemen who belong to it, and three of these once only. When I have continued to attend a patient with one of them I have never assented to the use of the homœopathic remedies, and I believe that I have never been asked to do so.

"I am willing to listen to any objections that my friends may offer against the principles I have advanced and the course I have pursued, but until I am satisfied that I am wrong I shall not alter my course.

"This epistle is longer than I thought of making it.

Excuse me if it has been tedious. Such as it is, you will feel yourself at liberty to show it to any of our brethren, but I must insist that neither the whole nor any part of it shall be put in print. That might subject me to controversies which I think that I have a right to avoid.* I design it for the eyes of those only whom I hold in true respect.

"I am faithfully yours,

"J. JACKSON.

"Aug. 15, 1857.

"DR. H. I. BOWDITCH,

"3 Hamilton Place."

I have not a word to add to this masterly statement of what should have been done by the Massachusetts Medical Society, and I may add, by all other societies in the land in regard to the treatment of sectaries in the medical profession.

A totally different course has been followed. I thank God that when subsequently to the date of the preceding letter the question of expulsion of Homœopaths came up in the Massachusetts Medical Society I voted "Nay," against an overwhelming vote to expel them. I said to one who is now a professor of the Harvard school, and had voted "Aye," "You have done the best thing possible for the Homœopaths, for now they can play the role of martyrs for conscience' sake." He replied, "No, Doctor, we have only saved the Massachusetts Medical Society." My prophesy has been more than realized. By the sympathies excited among the laity, by our worse than foolish persecutions, we have built up their sectarian schools and hospitals, and the words Homœopath, Eclectic and Regular have become the watchwords for contending parties. In spite of the opposition of the "orthodox brethren," (as Dr. Jackson aptly styles us) the Homœopathic and Eclectic practitioners begin to take their places on boards of health, etc, by the side of the *regulars*.† Meanwhile, if fame tells a true tale, there are really very few of the Homœopathists who have not discarded the infinitesimal absurdity, and even the "*similia similibus*" doctrine is thrown to the winds when opium or

*The fact that the writer is no longer alive permits me to publish the letter, because the reason given by Dr. Jackson for not publishing ceased when he died.

†A gentleman, a Homœopathist, but for many years the respected Chairman of the Board of Health of one of our largest inland towns, has recently been nominated by Governor Robinson, as a member of the new State Board of Health of Massachusetts.

any other powerful drugs, in proper doses, are needed for the relief of human suffering. But the fight continues still. It culminated most disgracefully in the American Medical Association, when every delegate from the State Medical Society of New York was excluded save one individual who openly discarded his own credentials from his Society and then posed as the single and immaculate defender of the old code, the "only true Faith!"

All this was done simply because the New York Society, after two earnestly conducted meetings, voted that the members should be allowed to consult with all "legally constituted" medical bodies in the State. These votes merely meant that members might be deemed honorable physicians who simply followed the course and rules laid down by Dr. Jackson in the above quoted letter. The same unfortunate contest has also been the means of seriously disturbing the harmony of the profession in regard to the forthcoming International Congress which is to be held in Washington in 1887, a want of harmony deeply to be regretted by us all.

Before closing let me say in a few words what course I have pursued in regard to consultation with Homœopaths, and Eclectics. While substantially agreeing with the principles laid down in Dr. Jackson's letter, I have never voluntarily consulted with members of either of these sects. It is true that on one or two occasions I have been unwittingly brought into contact with them. When asked to consult with a Homœopath, I have replied, "It would be useless for us to meet, because I have no faith in his system, and if he do not believe in it *while claiming to be a Homœopathist*, he acts wrongly, and for that reason I do not wish to meet him in consultation. If the appellant should urge me to visit the patient without the knowledge of the attending Homœopathist or Eclectic, I have always declined doing so. In other words, while declining a consultation I have acted towards them as if they were gentlemen, and as I would have them act towards me. The result is that I am treated by them with great courtesy. A Homœopath has never asked me to consult with him. I have accidentally met once or twice Eclectics and found them quite as intelligent as the majority of the regular fraternity. Both sects have advised patients to call upon me for counsel and care. Neither they nor I have asked for "*consultations*." I cannot but think that

this method of dealing with these errors is much better than having an open fight not only with the sects themselves, but with those of our own "regular" fraternity who have dared to suggest the propriety of occasionally consulting with these erring children of our unwise fathers.

I have thus given expression to my views of the present and past treatment of the "sects." What can we do now for the future?

There are three practical measures which I would suggest.

1. Let every State Society follow the lead of New York, and let the members be *allowed* without injury to their status in those bodies to consult with members of other "legally constituted" medical societies. Members would not be *required* to do so, but simply be permitted to consult without loss of reputation. I am well aware that this proposition will strike most of you with almost horror. You have been so accustomed to look down upon these sects, that you forget that they have schools where all branches of medicine are taught quite as well as in many of the smaller schools of the country, and vastly better than they were taught fifty years ago at the highest colleges. You forget that these sects have among their numbers as many honest believers in medicine as you have, although they may have in some particulars, notions different from those taught in our schools. You shut your eyes to the fact that constantly consultations are going on between orthodoxy and heterodoxy. This is now done secretly or accidentally. Let it be openly done by those who wish to do so, for if men are true to Dr. Jackson's ideas, the regular fraternity can receive no detriment and the sects will become less. Having no distinctive marks to separate them, all will become merged again in the medical profession as it has been handed down through the ages, always imperfect, yet always improving.

2. Let members of either of these sects join our State Societies, provided they prove to the State Examiners or Censors that they have studied medicine a proper length of time and are able to pass the examination required of all applicants for admission, and provided moreover they agree to cease to call themselves by any peculiar name because they desire to enroll themselves as members of our time-honored profession.

3. Let us endeavor to make the American Medical Association rescind the vote whereby it expelled the New York State Medical Society simply because, by its resolutions, it intimated that the fight between the Regular Profession and Homœopathy and Eclecticism had lasted long enough, and that hereafter consultations would be allowed with all "legalized medical bodies."

4. As interweaved with and intimately connected with this controversy, let us, on all proper occasions, and by all means in our power, endeavor to induce the American Medical Association to annul the illegal action of the Judicial Council, requiring an annual signature by all the members to its so-called Code of Ethics, under penalty of not being allowed to attend and take part in the friendly intercourse and scientific discussions of the meetings; a measure which tends to keep alive our divisions and encroaches upon our individual rights of conscience, instead of promoting that harmony in the Profession of America which the Association, by its great power for good, might bring about at these annual meetings in various parts of the country.

NOTE 1, PAGE 200 OF THE ADDRESS.

Copy of a prescription given in the Pharmacopœia published officially at Cologne, 1627 :

PULVIS ELECTUARIJ DUCIS D. NICHOLAI, QUIA PRO FILIO DUCIS
AB ABBATE COMPOSITUM.

- 2/ Anisi drachmas duas, grana sexdecim.
Glycyrrhizæ,
Mastichis aa scrupulos duos, grana quinque.
Cinamomi,
Chamædrios, [an old herbalist word, found everywhere. Formerly used by physicians for gout, rheumatism. Of antiseptic, anthelmintic, febrifuge power. It causes sneezing.]
Zingiberis,
Galangæ, [an aromatic.]
Seminis Fœniculi,
Carui ana scrupulum unum, grana quindecim.
Xylocassiae, sive Cassiae Lignae,
Calaminthæ, [aromatic of great supposed virtue at that time.]
Pyrethri, [bitter tonic, feverfew.]
Piperis albi,
longi,
Cyperi Rotundi, [tonic stomachic for cholera morbus, etc. Used by ladies as a perfume. The roots when roasted have been used for coffee, cocoa.]
Schoenanthi, [not found in botanical dictionary.]
Radicum Ireos, [astringent, emetic, cathartic.]
Seminis Dauci, [like carrot.]
Amomi, [aromatic, stimulant, like cardamom.]
Folii, sive Macis,
Asari ana scrupulum.
[Aromatic, bitter emetic, purgative, acrid, provocative of sneezing. The *Assarala* of Herbalists; rarely used.]
Spice Indicæ,
Croci,
Gummi Arabici,
Tragacanthæ,
Calami Aromatici,

Cubebærum,
 Caryophyllorum, [cloves and the like.]
 Carpobalsami, sive Cubebæ,
 Cardamomi,
 Baccarum Juniperi,
 Radicum Pentaphylli, [not in dictionary.]
 Acori, [Flagroot]
 Rhapontici, sive hujus loco Rhabarbari,
 Nucis Moschatae,
 Ligni Aloes,
 Basilici Caryophyllati, [aromatic.]
 Seminis Anethi, [carminative for children. Supposed to be the anise men-
 tioned in the Gospels.]
 Ligustici, [not found in botanical dictionary.]
 Petroseleni Macedonici et vulgaris, [parsley.]
 Seseleos, [no medicinal virtue given in dictionary.]
 Asparagi,
 Citri,
 Ammeos, [an aromatic.]
 Milii solis, [grass, on the seeds of which pheasants feed.]
 Saxifragiæ,
 Scariolæ, [no virtue named in medical dictionary.]
 Medullæ Seminum Citrulli,
 Cucumeris,
 Cucurbitæ,
 Melonum,
 Been utriusque,
 Styracis calamitæ ana scrupulum medium, grana quinque.
 Penidiorum drachmas quatuor, scrupulos duos et medium.
 Fiat pulv. subtilissimus.

The above 2^l is copied from the

"Pharmacopœa sive Dispensatorium Coloniense. Jussu et Autoritate S. P. Q.
 A. GRIPPINENSIS. Revisum et auctum labore Cl. et Exp. V. D. PETRI HOL-
 ZEMII Com Palatini, In eadem academia Med. Prof. Ordin. Primarii, &c. Cui adjunctit
 examen simplicium medicament. carmine rhythmico: Nomenclaturam item chymicorum
 et abstrusorum vocabulorum cum notis chymicis. Colonia in Officina Birkmannica.
 Anno 1627."

NOTE 2, PAGE 20¹ OF THE ADDRESS.

At the risk of seeming to be very irreverent in my dealings with the "Regular Profes-
 sion," and of dealing in satire rather than argument, I cannot forbear referring more
 particularly than is done in the address to the heroic Doctor Sangrado as he is depicted
 in the veritable history of Gil Blas. (The adventures of Gil Blas of Santillane—from
 the French of Le Sage. Smile's edition. London, 1828.) If the "regular" doctors of that
 day had not been guilty of inordinate bleeding, the following satirical account of the
 treatment of the worthy old Licentiate Sedillo, who had suddenly been seized with the
 gout and some significant signs of dropsy in the legs, would never have seen the light.
 The caricature, extravagant as it is, proves the substantial existence of the fact laughed
 at:

"Away I went," says Gil Blas, "for Doctor Sangrado and brought him with me" * *
 * * and after a long talk, intimating that other physicians had wrong notions and that
 he knew better than they, the Doctor said: "Well, Your Reverence, I do not despair of
 putting you on your legs again, provided you give yourself to my directions." Sangrado
 then sent for a surgeon and ordered him to take "six good porringers of blood," * *
 "Good Master Ones," continued he, "You will take as much more three hours hence,
 and to-morrow you will repeat the operation. It is a mere vulgar error that the blood is
 of any use in the system; the faster you draw it off, the better." After the doctor had
 thus prescribed these copious and frequent venesections, he added, "Let him drench
 in warm water at very short intervals" * * for water, in sufficient quantities, is the
 grand secret in the Materia Medica." * * Following in this course "we reduced the
 old canon to death's door in less than two days," and finally, just after making his will,
 "the old man, quite exhausted, gave up the ghost under the lancet."

As may be inferred, I do not quote the narrative as the "record of a case." But while
 perusing that inimitable piece of satire, or the still more piquant burlesques of Molière,
 or viewing a painting by Watteau, all showing the absurdities practiced by the "Regular
 Practitioners" of that day, I have wished that we, of the present day, might possess
 such writers as Molière and Le Sage, and painters like Watteau to depict in a fit manner
 of keen satire the present confusion and bickering of the Profession upon the relative
 merits of the Old and of the New Code, of Bluff Old Physic and her foolish cubs, Homœo-
 pathy, Eclecticism, et *id omne genus*. In truth, it has sometimes seemed to me quite
 evident that a Molière, a Le Sage, or a Watteau is *needed* to exhibit our folly and to
 bring up the Medical Profession on this vexed topic of "Codes" to the average *common*
sense of mankind. Such admirable artists as these would, perchance, enable "us to see
 ourselves as others see us," and we should gain much wisdom, it is to be hoped, from the
 vision.

